Lount, Mayor.

Martis Septimo Die Novembris, 1699. Annoq; Regis Willielmi Tertii Angliæ, &c. undecimo.

THIS Court doth Desire Mr. *Morer* to Print his Sermon, Preach'd at the Cathedral Church of St. *Paul's*; on *Sunday* (being the Fifth of this instant *November*) before the Lord Mayor, Aldermen, and Citizens of this City.

GOODFELLOW.

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A SERMON

PREACH'D at the

Cathedral Church

OF

St. PAUL's,

ON

Novemb. 5. 1699.

BEFORE

The Right Honourable the

LORD MAYOR,

Aldermen and Citizens

OF

LONDON.

By *THO. MORER*, Rector of St. *Anne*'s, &c. *Aldersgate*.

LONDON:

Printed by *T. Mead*, for JAMES BONWICKE, at the *Hat* and *Star*, in St. *Paul*'s Church-yard. MDCXCIX.

Mr. [illegible]

SERMON

AT

St. PAUL's,

BEFORE THE

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LUKE I. 74, 75.

That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear,

In Holiness and Righteousness before him all the Days of our Life.

IT is not to be doubted, but the *Deliverance* the Text speaks of, was *Spiritual*: Because the Coming of *Christ* did not, as *most* of the *Jews* and *some Disciples* grosly imagined, *restore the Kingdom to Israel.* And altho' *Salvation* and *Liberty* were actually brought and preach'd unto 'em by our *Lord* in Person, yet plainly they were still subject to the *Roman Powers*, and, as before, had Foreign Deputies to domineer over 'em. From whence it is evident, that as our *Saviour*'s *Kingdom* was not of this World, so neither was their *Redemption* common or carnal.

The *Deliverance* then here meant was from the Tyranny of *Death* and *Sin*, and that *heavy Burden* of Rites and Ceremonies, which *We and our Fathers were not able to bear.* And as our *Jesus* accomplished this great Design with the Expence of his *Blood*, (without which there could be no *Remission*) so the ordinary Means he was pleas'd to take to confirm to us, the Benefits of it may be reduced to these Heads. *First*, By giving us such Doctrines and Precepts as are not to be had in the Law of *Moses*, nor in any Religion or Book besides the Gospel: And as their main Articles were in an Emblem published from a *Mount*, so the Nature of 'em shows whence they came; and they are too *sublime* to be thought to have any other *Original* than that of

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Heaven. Whatever is necessary to compleat the Freedom and Happiness of Souls; whatever is expedient to re-establish Man in his Primitive Perfection and Innocency; whatever may conduce to make the Conscience at Peace with God, and compose all those Disorders, which are too often found in our Minds, upon the dreadful Apprehensions of a displeased *Creator* and *Judge*. To use St. *Paul's* Words, *Whatsoever Things are true, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report.* Here we have *these Things*; here they are made necessary Duties, and admirably suited to our *high Calling*. And then, *Secondly*, He hath back'd these Duties with such excellent Motives, as are not to be found in any *Profession* but his *own*. For, as *Sin* is represented to be an *abominable Thing*, and odious to God: So we read that God sent *the Son of his Bosom* to rescue us out of the Dominion of it, whereby He sufficiently evidenced his Love to the World, to let a Person so dear to himself to become our *Deliverer*. And because *Rewards* and *Punishments* are the most prevailing Arguments to influence Humane Actions, therefore He hath set before us *Life* and *Death*, *Eternal Happiness* or *Misery*, after the Resurrection of our Bodies from the Grave. And, *Thirdly*, Because ill Habits, and a long Custom in Sin are powerful Obstructions, and do not a little cool us in these Religious Attempts, He has been graciously pleas'd to afford us many outward and inward Helps to master these Difficulties, and make us successful against Satan and our Lusts. *Without*, we have the Preaching of the Word, the Administration of Sacraments, Prayer, and other Means to support and raise our Spirits. But which is more than all this, He has furnished us with such Proportions of his Divine Grace *within*, as thankfully accepted, and used, will effectually remove all Impediments, dissolve those many Obligations we before lay under, and in the Issue, make *us more than Conquerors*.

Phil. 4. 8.

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'Tis to be feared, indeed, that too many of us have not yet experienced these Effects of our *Deliverance*. We have not a due Sense of the Advantages and Benefits of a *Redeemer*. We still find our Condition like that of our Fathers, and that we are no better than they in *Principles* or *mutual Dealings*. Still *the Flesh lusteth against the Spirit, and the Spirit against the Flesh*, and *they* continue as *contrary*, as ever, *one to the other*. Our *Passions* are strong upon us; the *Humours* turbulent, and our better *Reason* as much inslaved, as in the *Ages* before us. But then the *Fault* is our *own*; there is no *Defect* in what *Christ* has done for us, nor can we honestly charge Him with this Want of Success. For to explain this Matter by that Instance of St. *Peter*, when King *Herod*, to please the *Jews*, threw him into Prison: The *Angel* comes to him in this Condition, unlocks the Prison Door, takes off his Fetters, casts the Soldiers into a profound Sleep, shows him the Way out, offers to be his Guide, and the like: If St. *Peter*, after all this, will not stir a Foot, nor follow the Directions and Conduct of the Angel, is it not his own Folly, that he continues any longer in the Prison? Or put this Case, which sometimes falls out, that an *Heroick Prince* sets himself up for an inslaved People, is willing to head 'em, gives 'em Arms, and all other Conveniencies to free themselves; and yet that People is so stupid and senseless of their *Liberty*, that they overlook the Opportunity, and reject his Offers: In this Case will not *they* be solely to blame for all the Miseries of their *voluntary Bondage*, seeing they may easily change their Condition, if they had Courage to attempt it, or did carry themselves decently towards Him, who has both Courage and Force enough to do the Work, and wants only their Consent to deliver 'em, and make 'em an happy People. The *Lord Jesus* has done this and more for us: He has taken off our Chains: *He has led Captivity Captive*: He has open'd the *Door of the Kingdom of Heaven*, and given us all necessary Means to bring us thither, and save us. Acts 12.

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But if *we* are so dispirited, so thoughtless of Futurity, so unconcerned for our selves, that we do not so much as lift up our Hands to Him, to draw us out of the Dungeon; it cannot be said we want *Help*, but we have not *Wills* to use it. That the People of *Israel* were so desirous, after their *Deliverance*, to return back into *Egypt*, because of the *Flesh-pots*, doth not at all reflect on the Conduct of *Moses*: And as little doth it lessen the Character of our *Divine Joshua*, that *we* move with so much Indifferency towards the *Land of Promise*. God doth not always command our *Wills*, yet He has given us excellent Precepts; He shews us the Way; He reaches forth his Hand; nay, he stretches out his Arm to recover us; and in fine, He has put his *Grace* so much within our own Power, that if *we ask*, we *shall have*, and if *we seek*, *we shall find it*. But if all these Incouragements will not do, let it be not only our *Punishment*, but our *Shame*, that censure in the Prophet, *O Israel, thou hast destroy'd thy self*.—

Hos. 13. 9.

This is in few Words, the direct Sence of the Text, concerning the *Spiritual Redemption* we have obtained thro' the Death and Merits of the *Lord Jesus*. But *the Day* tells us of another *Deliverance*, so great and so worthy our Remembrance, that we should be very injurious to our own Safety, as well as unthankful to God, and not a little contradict the *Solemnity* of our Meeting together in this Place, if we past it by in Silence. It had like to have been, as the Prophet *Joel* speaks, *A Day of Darkness and Gloominess; a Day of Clouds and thick Darkness; a Day of Fire and Smoak, Noise and Earthquake*; and, which must have followed, *a Day of Weeping, Lamentation and Woe*. A Day design'd for such an Execution, as *Herod* heretofore intended; which had it taken Effect, must have destroy'd *One*, at least, of all the *Noble* and Ancient Families of the Kindom, and put us all into a *Colour* that might well represent the Misery we were to expect, and was significant enough to set forth their *Treason* who caused it. The *King* and *Three Estates* to

Ch. 2. 2.

Joseph. Antiq. l. 17. c. 8.

to be blown into the Air, *towards* Heaven, indeed, but with no Mind to let 'em get thither. This was their *Zeal*, like the *Fire* they commonly use to convert People. A *Zeal* not to *inlighten*, but *burn*, not to *warm*, but *consume* Men. And certainly, as it is one Instance of the *Goodness* of our Religion, that it is *so much hated* by them at *Rome*, so 'tis a Sign of the *Badness* of *theirs*, who take such Ways to make Men good as at the same Time make 'em *cease* to be longer *Men*. True *Religion* has other Methods: It's Way is to *charm* us to be good by it's *Beauty*, and to *melt* us with it's *Sweetness*, and perswades us to be saved by the indearing Arguments of our own Interest. The Gospel was not published with *Thunder* and *Flames*; nor doth it stand in need of *Mahometan Logick*, to convince the World, or argue it into Compliance with *Sword* or *Powder*. No; As the Doctrines of *Christianity* are pure in themselves, so are they inoffensive and *peaceable* towards others. They require us to *let every one please his Neighbour for his good to Edification. And the Authority or Power they give us from the Lord is to Edification, and not to Destruction.* They do not teach us to draw Fire, either from *above* or *below*, to strike Recusants dead. But *they* say, *If thy Enemy hunger, feed him, and if he thirst, give him drink*; and *these* are the only *Coals of Fire we are to heap upon his Head.* They would have Men to *shine like Stars in the Firmament*, but not as these People's *Religion* meant, make so many *Princes*, *Prelates*, and *Others* then in the *Two Houses*, to become like *Blazing Meteors* in the Air, to portend the Overthrow and Ruine of their Country. *Abaddon* and *Apollyon*, the *Destroyer*, is the Devil's Name, *who goes about like a roaring Lion, seeking whom he may devour.* But the *Author of our Faith*, as it was his *Doctrine*, that *the Son of Man came not destroy Mens Lives, but to save 'em*: So the Account we have of his Practice, is, That *He went about doing Good*; and all the Miracles He did, were not more the *Signs* of *Power*, than the Indications and Expressions of *Compassion* and *Kindness*, in feeding the Hungry, stilling

Rom. 15. 2

2 Cor. 13. 10.

Rom. 12. 20.

Rev. 9. 11.

Luk. 9. 56.

Acts 10. 38.

the Tempests, and *healing all that stood in need of healing.* The constant Expedient He used to do Good to the *Souls* of Men, was by doing Good to their *Bodies.* He began with *these Wants*, to make way to the *Others*; and by opening the Eyes of the Blind, and the Ears of the Deaf, that was the Method he took to *open their Understandings.* So that the Multitude of His *Cures* were always the Evidences of a tender *Principle*; and while His *Power* astonished, His *Care* and *Pity* of the Diseased reduced many of 'em; who went away with this Confession, *He doth all Things well, and no Man can do these Things, except God be with Him.*—— When some of the *Samaritanes*, as you have heard in the Gospel for the Day, were so churlish, as to refuse Him and his Disciples a short Entertainment, *because his Face was as tho' He would go to* Jerusalem. *James* and *John*, indeed, were moved at the Inhumanity, and upon the Repulse proposed *Fire from Heaven to consume 'em*, as *Elias* did; but the Gospel no where saith that *Jesus* gave these *Samaritanes* one *angry Word*, or a *sowre Look*; howbeit, the Motion of his Disciples He answered with some Indignation, *You know not*, saith he, *of what Spirits you are.* Yet 'twas barely a *Question* in 'em, and no more. We do not read of any Imprecation, or wish to this Purpose; and, 'tis very plain they did not offer the least Violence towards 'em, but only demanded whether such a Thing should be done; whether he was pleas'd to give them Commission to do it; for they knew well enough they could not do it without him. And they asked it for His sake, for the Affront done Him, and to gain Him Honour before an unmanly People. But he gives no Countenance to Cruelty of any kind: He doth not love these *hot Spirits*; nor did he think it fit that Heaven should flatter, and justifie Humane Passions, and revenge the Loss of one Meal, or a Night's Lodging, with taking away the Lives of an whole Village. So *meek* was He towards those who used *Him ill*, but so *angry* with His Disciples, that *they* durst act contrary to the Lessons He had

had often taught 'em, *to be merciful*, and *loving* even to *their Enemies*, and be sure never to requite *Evil with Evil*. So again in *Malchus*'s Case, who was *one* of *those* that came to apprehend Him in the Garden, and whose Ear *Peter* had cut off, He for his part cured the Man immediately, and order'd *that warm Disciple to put up his Sword into the Sheath*, as a Weapon not becoming Men of his Profession; tho' his Successors at *Rome* imitate him in nothing more, and too often draw it to the Scandal of Priesthood, and the Shame of that Religion, they would thus propagate by Violence, and by shedding of Blood. But others have learnt *Christ* better. *One Night*, saith *Tertullian*, *with a few Firebrands would yield us Revenge enough, but God forbid, we should revenge our selves with Humane Fire.* Yet they were then under severe *Persecutions*; and if *Revenge* be ever *seasonable*, it must be when *Self-preservation* calls for it. Our *Adversaries* here had better Circumstances; for they had the common Protection of the King's Subjects, and the same Benefit of the Laws: They were not only eased of many Penalties, but some of 'em promoted to *Honour* and *Profit*, and in so much Favour with their Prince, that it afforded Matter of Reflection, and made People suspect his Sincerity in what he profest, and that he was too well inclined to *them* and *their Religion*. But ill Principles will over-look all such Advantages; and where these Principles are *Ingratitude* shows 'em. These Incouragements to *Peaceableness* and *Loyalty* were not sufficient. They must have *all* or they think they have *nothing*; nothing to make 'em happy: And truly, Hell it self could not have contrived a *surer* and *quicker* Way to gain their Ends; when as *Caligula* wish'd, they had got all the Powers of the Nation within the Reach of *One Stroke*; one Moment had removed all the Obstacles that stood in their Way, and at once they had *killed and taken Possession*. Such was the *Plot* and the *Design* of it. And it was carried on with so much Secrecy, that it was as little perceived as the *Air*, into which they were blowing our *Liberty* and *Reli-*

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gion. Nothing but the *Eye* of Providence did see, and nothing but *His Hand* could hinder it. The Divine *Wisdom* has many Ways to disappoint and make known the Intrigues of the Wicked, but *this* He now took was a very strange One; To make *that Principle of Tenderness and good Nature*, which should have prevented the Attempt, the only Means to render it unsuccessful; and a *Letter* sent to save *one* Member of the Parliament, happ'ly secured the *whole Body.* 'Tis true, it was writ, according to a great Part of *their Religion*, in *Mystery* and *Riddle*; but as the Providence of God, which doth not Things by Halfs, unexpectedly brought it into the King's Hands, so He put it also into the King's Heart to understand the Meaning of it; and without making the Experiment how soon the Letter would burn, he took a better Way to explain and remove the Danger. And now, God be blessed, the *Powder* had no other Effect than to noise abroad the Treason, and the *Lanthorn*, as dark as it was, had sufficient Light to discover the Villany; so that none in the Issue suffer'd but the *Contrivers* themselves, whose *Mischief return'd on their own Heads, and their violent Dealing on their own Pates.* Neither can we forbear *Rejoycing to see the Vengeance*; and I hope we shall be ever ready to say, *Verily, there is a Reward for the Righteous, doubtless there is a God that judgeth in the Earth.*——

I know how willing some of that *Communion* are to remove the Scandal, and frequently call it a *Trick of State*, and the *Policy of that Age*, to expose *them* and *their Religion.* And were it so, I should have a worse Conceit, than I have hitherto had, of our present *Constitution*, for making that Law which concerns the *Day*, to prevaricate so grosly with God and Man. Next to the holding of that pernicious Principle, *to do Ill that Good may insue*, I cannot but think it a very great Sin *to charge the Innocent with it.* Sure I am, St. *Paul* makes no Difference in the Punishment of 'em both; for, Rom. 3. 8. saith he, *Their Damnation is just.* I do not know a greater Good than God's *Glory*; yet we are not allow'd to advance

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it by the lowest Degree of Falshood. *Will you speak wickedly for God, or will you talk deceitfully for Him?* No, God forbid; He wants not a *Contradiction* to defend his *Truth*; His Cause is able to support it self, without indirect Means. And if our *Religion* were of this Complexion, I should be apt to take it for no more than what the Atheist affirms it to be, the *Politicians Brat*, and *a Creature of Man*; or as the *Papists* speak, *the Parliament-Religion*, which as *they* made they might repeal it at their Pleasure, and *reform* it every *Session*, till they bring it to nothing. Let us see then if the *Slander* be true, if I may so word it, because if *true*, it is no *Slander*. Job 13. 7.

First for the Matter of Fact. That there were a great many Barrels of *Gun-Powder* put into the Cellar, under the *Parliament-House*, is beyond a Doubt; That they were lodged there for some mischievous End, no other Reason being assign'd for it, is more than probable; That there was a Man lurking in a Corner of the Place, with a *Dark-Lanthorn* in his Hand, and in his Pocket a *Tinder-Box* and *Touch-Wood*, is not to be denied; especially to me, who had a * near Relation then concern'd in the *Search* and *Seizing him*, and who some Years after was stabbed in *Westminster-Hall* by one of that Party, for his constant Zeal against it. That at the supposed Hour of the Execution of this Plot, a Multitude of Men, under the Pretence of an Hunting-Match, met near *Dunchurch*, and there made Speeches against the Government, and at last own'd that the true Meaning of their assembling together, was to pro-

*Mr. *Heywood*, of *Heywood*, in the County Palatine of *Lancaster*; concerning whom we have this *Memorandum*, That he, *Peter Heywood*, did in the Year 1604, by Order of Council, search the Rooms under the Parliament-House, and then and there did actually apprehend *Guido Faulks*, with his Dark-Lanthorn;—which Lanthorn he the said *Peter Heywood*, in *perpetuam rei Memoriam*, did afterwards present to the University of *Oxon*, where it remains now reposited with his Name to it, and some other Particulars relating to that Affair.—— *Then follows*:— And the said *Peter Heywood* Esq; in the Year 1640, as, by Order of Parliament, he was carrying up the Names of Popish Recusants in *Westminster*, to the House of Commons then sitting, was for this and his former vigorous Prosecution of that Party (as the publick Safety and his Station required) stabbed with a Dagger in *Westminster-Hall*, by one *John James*, a Dominican Fryar; by reason of which Wound he was immediately confined to his Bed and Chamber, and never stirred abroad to the Day of his Death, tho' he lived about Twelve Months after.

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mote their Cause, and that they would rather die than not effect it: All this is so evident from the Records of those times, that I do not see how they can disprove one Tittle of it. Let us then in the next place examine what these Men were, and what the *Cause* to be helped by this *Conspiracy*. The Cellar was hired for the Use of *Piercy*, a *Papist*. *Faulks*, who was found in it, and who endeavoured to hide himself, was Mr. *Piercy*'s Servant, under a borrow'd Name, and of the same Communion. *Catesby* and *Piercy* were the Heads of that Body of Men which met in *Warwickshire*; they both declared for the *Catholick Cause*, as they stiled it, and were *both* slain in their Zeal for it. The Persons who suffered Death on this Account were Romanists by Profession. The Proofs were full and clear against 'em. And tho' some had hard Foreheads and seer'd Consciences, either to evade or justifie the Attempt, yet the Hearts of others were softer, and not only confest the Truth, but *Garnet* in particular, as much a *Jesuit* as he was, died very penitent, and exhorted those *Catholicks* he had any Influence over, never to go about that or the like Treason.

I do believe they are ashamed of it, and the rather for not being successful: But that there is no Abhorrence, and that in reality they dislike not Attempts of this kind, is very obvious, as long as they still pursue the Game (for I cannot but call it so, when they make a Sport of Blood and Ruine) and their several Treasons of a nearer Date are fresh Evidences, that they *are* and *will* be the *same Men*. Indeed, How can it be otherwise? Why should we expect better Fruits, when we consider the *Tree* and the *Soil* from whence they come? The Doctrines of the *Pope's Infallibility*, his *Supremacy*, his *Universal Monarchy*, his absolute and unlimited *Authority*, his Power to *depose* Kings, and *dispose* of their Dominions; and that it is no Injury to 'em to be thus *deposed*, when a *Spiritual Good*, and the *Necessities* of the *Church* call for it; That *Subjects* are no longer obliged

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to their Governours, then *while they do their Duties*, and of this the Bishop of *Rome* is the *sole Judge*; That *Priests* at least may deal with Princes as they think fit, as not being *their Subjects*: These and the like *Lessons*, as long as they are taught, must needs impress and byass the People, who thereupon cannot but have a natural Tendency to all sorts of Treasonable Practices: Neither am I much surprized to read of one *Clement*, *Ravillac* or *Guy Fauks*, but I more wonder that the World doth not *swarm* with such bold *Assassines*, seeing it is made *de fide* (so *Bellarmine* and *Lessius* word it) and a Matter of Conscience to use any Means, how bad soever, for that Church's Interest. This is the common Assertion of their Doctors, Casuists and Lawyers: And when we remember that all the Acts of *Princes* are subject to a Prohibition from the *Court of Rome*, and are superseded and controuled by that Religious Maxim among 'em, *In ordine ad Deum*; What an easie thing is it to give the *Pope* Offence if they offer to struggle, and how heavy will the Consequence be of his Holy Indignation?

Yet some of 'em profess, that as the Oath of *Allegiance* is Security enough from the Subject to the King, so the *Pope* himself cannot give a Dispensation to break it: No; for, say they, it is *Contra jus Divinum*, the Gospel allows no such Dispensation. How then? What makes *Princes* in so much Danger? Why, thus it is, saith *Bellarmine*, in his Book against *Barclay*, if the *Pope* makes *him* who *was* your King, to be *King no longer*, then the Oath of *Allegiance* ceases of Course, his Power over you is become null and void, and he is for the Future no more a King to you, than you are Kings to one another. So that the *Subjects Allegiance* depending on the *Royal Character*, and that *Character* on the *Pope's Will*, we see how precarious the Governments of Princes are, and what a Motive to Resistance and Rebellion such a Religion is, *Cui proprium est odisse Cesares*, as *Guicciardine* has it, which can so easily unmake a King, and dissolve all Obligations between the Subjects and him. Thus in general,

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but our Case here in *England* has this sad Circumstance, that *Innocent* the Fourth, out of his abundant *Meekness* and *Modesty* could tell the Colledge of Cardinals, That the Kings of *England* were (not as *Boniface* the Eighth called King *Philip* of *France*) his *Subjects*, but his very *Slaves*. And as *such*, some of his Followers dealt with 'em, endeavouring on all Occasions to pull off their Crowns, by requiring the People to deny 'em Obedience, and take up Arms against 'em. Thus *Paul* III. used *Henry* VIII. And his Successors Queen *Elizabath*, who in a Fit of Bounty, which produced the terrible *Armado* of 88, gave all her Realms to the King of *Spain*. *Clement* VIII. writ after these Copies, and sent hither Two *Breves* by *Garnet* the Provincial, forbidding his Catholicks to admit any Prince to succeed Queen *Elizabath*, who was not a Friend to their Religion. And tho' notwithstanding all their Arts, King *James* got Possession, yet *Catesby* thought the *Bulls* still in Force, and supposed it the same Thing *to remove him from the Throne, as to keep him out of it*. *Qui admitti nolit*, speaking of the Pope *expelli velit*. And on this Principle was founded the Gun-powder-plot, which we are now remembring, that the Execution of Vilany might be somewhat like the *mad Zeal* which contrived it; or rather that the indifferent Part of Mankind may see *whence* such Devices come, and *whither*, in all likelihood, they must return again, without the Repentance of those who trade in 'em.

They will say, That these are the Practices and Doctrines of *particular* Men; and to reflect on *their Religion* on this Account, the Rigour of the Proof may reach our selves, and by the same Way of arguing, we may expose our *own*. And the Truth is, there are ill Professors, and Men of working Heads in all Communions and Societies of People; and the Greater the *Paradox* or *Problem* is, it serves the more to set forth his Wit and Skill who is able to support it. But God forbid, the Truth should suffer, much less be lost by any *single* Author's *Covetuousness*, *Pride* or *Ambition*. In this Case, we must refer ourselves to the *Authentique Records* of

each

each Constitution. And as to our selves, who are Members of this *Church*; whatever we find contrary to our *Liturgy*, *Homilies*, *Injunctions* and *Articles*, which show how *we* understand the Word of God in those Points that concern our *Salvation*; we consider 'em no more than the *Pia fraudes* of designing Men; who to get their Ends, will not be obliged to the Sence of our Church, nor care much what becomes of our Religion, but as it is modell'd to serve and raise 'em. But to answer their Apology. 'Tis not only *Bellarmine*, *Suarez*, *Lessius*, *Santarel*, *Emanuelsa*, *Simanca*, *Mariana*, *Campian* and *Cresswel* talk after this Manner; but many of their *Popes* (whereof I gave some Instances; and *Bellarmine* reckons up 18 of 'em who assumed this Right, and 16 or 17 Emperours and Kings against whom it was asserted) say the same Thing: And, I hope, they will not be so bold as to make *those infallible Judges of all Controversies*, *those living Oracles* of God, *those Heads* of their *Catholick Church*, to be no more than *Members* of their Body, and rank 'em in the Number of *Private* Men. But if they will have it so after their usual Way, *to serve a Turn*, we can appeal to their *Councils*, where in one at *Rome*, *Gregory* VII. expresly decrees, *That the Pope may dethrone the Emperor*. And in the *Laterane Council* under *Innocent* III; And in *another* under *Leo* X. Subjects are absolved by the same Authority: And the Article had its Ratification in the Councils of *Lyons*, *Florence* and *Trent*. These we take to be the safe *Repositories* of the Doctrines they hold; and sure we are, *Excommunication* is the ordinary Sanction and Penalty for those who refuse 'em. So that 'tis no Calumny to charge their Church with these *Positions*, which some of their *Popes* and *Synods* assert and settle with the severest *Anathema*'s; and, tho' others among 'em of better Temper, are not, perhaps, so well pleas'd with 'em, yet even *these* have winked at the Errors, and have not had so much Honesty and Care as to censure and disclaim 'em, unless sometimes in *France* where,

however it was, rather an Act of *Civil Policy*, than any Instance of their *Religion*.

And if this be *Christianity*, I must say as he did, *Sit anima mea cum Philosophis*. And, I think, the poor *Indians*, in *America*, were much in the Right, to suppose *their* Heaven to be no fit Place to make the Soul happy. I go not about to enumerate the Tortures those poor Wretches indured by the Hands of *blood-thirsty* and *cruel Men*; nor will I speak of the Murders committed on the *Waldenses*, nor the several Massacres in *Paris* and *Ireland*. Our Annals will present us with a nearer Catalogue of our own at Home: However *they* and *our* martyr'd Fathers had this Advantage in their Sufferings, that they were allowed *Time* to think and recommend their Spirits to the God they worshipped, before they died; whereas *this Way of Execution* was so unexpected and sudden, that as it was intended to *kill the Body*, so 'twas contrived to *damn the Soul*, and they had not so much Warning as to ask God for *his* Mercy: Such their *Faith* is, such was their *Hope*, and such their *Charity*. *O my Soul, come not thou, then, into their Secret, unto their Assembly, mine Honour, be not thou united, for in their Wrath* [* intentionally] *they slew a* † *Man, and in their Self-will, they* [actually] *dug down a Wall. Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel.*— *But Salvation is from the Lord, and his Blessing is upon his People. They dug a Pit for us*, but they alone fell into it. *They spread a Net*, but it was *to take themselves. They only perished thro' their own Imaginations. Praised therefore be the Lord, who has not given us over for a Prey to their Teeth. No; our Soul is escaped even as a Bird out of the Snare of the Fowler; the Snare is broken, and we are delivered.*

* ἐν τῷ θυμῷ αὐτῶν. 70.

† Men, say the *Gr.* and *Syr.* which better applies it self.

I speak it in the Present Tense, and in the *first Person*; *We are* delivered.— We, tho' *then* unborn, and now *hear* only of the *Plot*, and that wicked Attempt against the King, Parliament, and the Nation: *They*, indeed, had been

been blown up; *They* had perished in that fatal Clap of Thunder; *They* had been *all dead Men*, had the Train of Powder once taken Fire: But still *They* had *all* died in the *True Religion*; and as the *Powder* had hurried their *Bodies* into the *Air*, so their sound *Principles* had further advanced their *Souls* to *Heaven*; and charitably speaking, *they* had *all* been happy. But then *Religion* also had *expired with them*. *We*, who now live, had been left in a *greater Darkness*, than what that *Smoak* produced. Not only our *Patrimony* had been forfeited, our *Goods* seized, and our *Liberty* wrested from us, but their *Tyranny* over our *Souls* had been of more fatal Consequence, than the other over our *Bodies* or *Estates*. For our *Reformation* must have had its Period; our *Religion* had been lost; *Religion*, the only Comfort Men have when they are going to die, and by the Help of which they hope to live for ever. Instead of the *Bible*, we must have been contented to swallow all Things under the false Name of *Old Traditions*. For *one Mediator* we had had *many*; so *many*, that as it would have puzzled us which to apply to, so 'twould have created mighty Fears, lest we should address the wrong One, and so made our Case much the worse, by provoking some other touchy Saint, to revenge the Mistake and Affront done him. Religion before this time, must have dwindled away into Pageantry and Ceremonies, which, whether more in their *Number*, or more trivial in their *Signification*, is very hard for us to say. For a Way of *Devotion*, which every Body understands, we must have pray'd in an unknown Tongue; as if among the many *Defects* and *Weaknesses* which attend our *Worship*, they were resolved to add this Obstacle to our honest Intentions and Desires, to make our Prayer consist of we know not what, and thereby incense God, instead of gaining his Favour. Instead of using our *Reason*, that *Candle* of God, to judge of what He requires of us, and what we are to give him,

we must have submitted to *an implicite Faith*; renounced our *Senses*; suspended all the noble Faculties God has blest the Soul with; made *Ignorance* the *Mother of Devotion*, and been obliged to reconcile all *Contradictions*, to render our Religion the greater *Mystery* and *Miracle*. Every *Priest* would have been a *Bishop*, and every *Bishop* a *King*. Our Case had been like theirs abroad, a *poor* Life and a *bad* Religion; neither happy in the Things of this World, nor happy in the Means to get a better. In all likelihood, we had been miserable *now*, and *hereafter* miserable.

These are a few Instances of that Condition we are delivered from: And shall we not lay these Things to Heart, and consider seriously what God has done for *us*, and our *Religion*, and how remarkably He has preserved *both* from *this* and *many other* Attempts made against 'em. None of their *Conspiracies* have hitherto taken Effect, and it will be our own Faults, if we have not the same God to give us Protection. Should it otherwise happen, I am very sure, God suffers it not to justifie *their Religion*, but to punish us for the Neglect of our *Own*. For this Reason, indeed, it sometimes falls out, that *Turks* and *Infidels* carry it high over the *Cross* of *Christ*; and that *Papists* have Success against the ungrateful Professors of our excellent *Reformation*. But then it is, as I said, in *Judgment* to us, and not in *Favour* to them. And, methinks, these Reflections should engage us to esteem that *Way* which God has set so great Value on, and perswade us to approve our selves sound Members of *this Religion*, by showing our Love to it, and that Love by our Obedience to what it teaches us. This, without doubt, is the *End* that God has secured both *it* and *us* for: And therefore, let us put on this holy Resolution, *That being delivered out of the Hands of our Enemies, we serve this God, in Holiness and Righteousness, before him all the Days of our Life.*

And

And truly, since it plainly appears to be the *Eye* of God to discover, and the *Hand* of God to rescue us from the close Designs and Violence of these Men, it is but reasonable that we should own our *Deliverer*, and having gain'd as it were a *new Life*, we ought to devote it to his Service, who has been pleas'd to give it us. —— *Redemptus redemptori Serviat.* —— A Service we owe God, as He *made* us, as He *provides* ordinarily for us, as he has *redeem'd* us by *Christ Jesus*: But these are common Motives, and all Christians are concern'd in 'em, as well as we. But our Case is particular; the *Deliverance* of the *Day* is such, as no People ever had; and from a *Villany* that no People ever thought of, but themselves, who contrived it. Let our Acknowledgments therefore be some way suitable to such a Deliverance, in praising God, and publishing the Blessing: And let us do this *all our Days*, every Day serve Him, because every Day *He doth*, and *must* save us, or else we perish; *so maliciously are they set against us*, so implacably busie to work our Ruine.

The Way to express this Service to God, is by *Holiness* and *Righteousness*;—Words which comprehend the Two Tables of the *Law*, and signifie the *Whole Duty of Man*. That which respects God is called *Holiness*; and by Virtue of it, we endeavour all we can to be *holy*, as *he is holy*, and *pure as he is pure.* —— By *Righteousness* is meant *Honesty* and *Fair-dealing*, and may be well explain'd by that *Golden-Rule*, by *doing as we would be done by*: Which if observed, had prevented this *Solemnity*; wherein we remember the black Design of our *Romish* Adversaries, *to root us out, that we might be no more a People*, or give us at least such Usage, as themselves would not be contented to receive at *our* Hands. The Text makes these Two Duties inseparable, and the Particle between 'em inforces the Necessity of keeping 'em both intire; to be not only *Holy*, but *Righteous*, and not only *Righteous* but *Holy*; *both* are jointly proposed, and in doing

both

both consists our *Service*. The *Pharisees* had a Principle, to salve all their Omissions of *Charity* and *Justice* with the *Corban*, which was a Gift to God, or Dedication of their Substance to pious Uses: And if they could pretend to be Good this Way, no matter if *Parents* or *Children* starved for Hunger, forgetting that great Debt Nature has charged us with, *to provide for our Families*; and if St. *Paul* says true,
1 Tim. 5. 8. *Not to pay it, denies the Faith, and makes us worse than Infidels*: And this was to be *Holy* without being *Righteous*.——On the other Side, there are some *honest*, *just* and *fair* Men (good *Moralists* we call 'em) so punctual and careful in their Way of Life, with Respect to themselves and their Neighbours, that we shall not be able to tax 'em with the least Miscarriage or Wrong; yet *these* at the same Time, rob God of his *Honour* and *Worship*, by taking no Care to do him Service: And this is to be *Righteous*, without being *Holy*. But God who has made every Precept the Instance of his Will, expects an integral and uniform Obedience to *all* of 'em indifferently; and to offend in one Point, is to be guilty of the *Whole*. In Truth, the *Partiallity* shews, that we obey God, not because He *commands*, but because He commands what of our selves we are *inclined* to do. But if, what we did, was on a *Principle* of *Obedience*, then the Motive would be the same, and altogether as forcible to make us obey all the Commandments, as to comply with *One* of 'em; because the Divine Will is diffused thro' 'em *all*, and that Will is opposed in any *one Particular*, wherein we offend Him. And thus the *Apostle* argues; *He that*
Jam. 2. 11. *said, do not commit Adultery, said also, do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law*;——not only that *Law* which saith, *Do not Kill*, but *all other Laws*, which, with Respect to the Will of the *Legislator*, is equally concerned with this against *Murder*. Let us put the Duties of the Text in the Places of these Two prohibited Instances St. *James* mentions, and the

the Argument will hold good in the Application: And therefore on the Reason of an *impartial Obedience* to the Commandments of God, let us take Care to serve him after *Zachary*'s Way, *both* in *Holiness* and *Righteousness*, and *keep our Conscience void of Offence, towards God and towards Men.* And this is to be done sincerely and heartily, as in his own Presence, ἐνώπιον αὐτοῦ, *so before him*, as that we believe Him privy to all our Actions.

That we are always in the Presence of God, is a *Truth* not to be questioned, either in *Philosophy* or *Religion*; for *that* is a Consequence of his *Infinite Nature*, and to take it from Him, destroys the Notion of the Deity. And that He is sensible of every Motion of the Heart, is agreeable enough, not only to *Scripture*, but our very *Reason*; For why should not *He who made the Heart*, be able *to understand it?* And if so, what a Check should this be to *ill Thoughts*, and *ill Actions?* For that which incourages Wickedness, is the *Hopes* of *Concealment* and *Secrecy*. And if the *Chamber-Door* be locked; the *Curtains drawn*, and the Light kept out, the *Harlot* thinks her Condition safe: *Who sees me*, saith she? *I am compassed about with Darkness, and the Walls cover me, and no Body seeth me; What need I fear?* How? *No Eye seeth:* Doth not God and Angels behold the Lewdness, the Foulness of this Practice; and shall not the Things so *secretly* done, be one Time or other *published*, and *rewarded* openly? Doth not the *Wretch* blush, doth she not tremble to think that *the Eyes of the Lord are Ten Thousand times brighter than the Sun, beholding the Ways of Men, and considering the most secret Parts?* And that *He seeth*, should, methinks, frighten more than if all the World were Witnesses to the Crime: But *she doth* not, *will* not *see Him*; and thence she flatters herself into the Conceit of *Safety*. And 'twas this invited the *Conspirators* to the *Villany* of the *Day*: For had they *thought*, and been perswaded of the *Omnipresence* of God, and remembred that He takes Knowledge of what is done

here

here below, surely such a Reflection must needs have prevented an Attempt, which they could not expect God would ever bless with Success, and suffer it to be executed to his own Dishonour. But tho' this Doctrine made no Impression on *their* Heads, yet let it have its due Effect on *Ours*, to keep us from *this* or any *other* Wickedness, *because God sees it*: His *Eye* is *every-where*: And 'tis well it is, or else what had become of us? What had been the *Nation*'s Lot on the *Fifth of November*? Yet, *because* his *Eye* is *every where*, let us do nothing that we may be ashamed of, nothing unbecoming the *Religion* we profess, and which at *sundry Times*, and in *divers Manners* (One whereof with Respect to the present Prince we now comemorate) He has so wonderfully preserved to us. And because we cannot do this without Him, let us turn the *Text* into a *Prayer*, and beseech Him,

That he would be pleas'd to grant, that we being thus delivered out of the Hands of our Enemies, may serve him without Fear, in Holiness and Righteousness, before him all the Days of our Life. — *And may God, in his Goodness, afford us his Grace, to carry on this Work; thro' the Mediation, and for the Merits of* CHRIST JESUS, *our great Redeemer and Deliverer; To whom with the Father, and Holy Ghost, be all Honour and Glory, World without end.* Amen.

FINIS.

ADVERTISEMENT.

A Sermon Preach'd at the Cathedral Church of St. *Paul*'s, on *May* 29. 1699. before the Right Honourable the Lord Mayor, Aldermen and Citizens. By *Tho. Morer*, Rector of St. *Anne*'s, &c. *Aldersgate*.

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